

IRVING

OF THE

CONSOLERS OF WAR

OF MARY

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RULES
OF THE
CONSOLERS OF MARY.

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AMONG the numerous titles by which the Church invokes the Mother of God, there is one particularly dear to her heart: it is that of "Mother of Sorrow." In our days, Mary has shed abundant graces upon those of her children who have sought to console her in her grief. It is with the view of fulfilling this duty forgotten by the greater number of Christians, yet so dear to Jesus Christ who was the first to sympathize in the grief of his Blessed Mother, that the congregation of Consolers of Mary has been established in the Convents of the Sacred Heart. To promote the Glory of God, to console the Heart of the Blessed Virgin and to furnish to the members of the congregation the means of advancing in virtue, and persevering therein; such is the end pro-

posed in instituting the Association, and such are the motives that each of the Associates should take as the rule of her conduct. They cannot arrive at so holy an end without the observance of some rules, which, prescribing to all the same kind of life, will unite all the members of the congregation in one body, animate them with the same spirit, and make them have but one and the same heart. On the faithful observance of these rules depends all the good that may be drawn from the Association.

CHAPTER I.

GENERAL RULES FOR ADMISSION.

The favor of admission to the Association will be granted only to those young persons who distinguish themselves by their piety and good behavior; in a word to those only who shall give sufficient

proof of irreproachable conduct, and a sincere desire of laboring to acquire the Christian virtues peculiar to their state. Some conditions are also requisite.

1st. The associates should have made their first communion, and have attained the age of fourteen.

2nd. They should enjoy an unblemished reputation with regard to morals and religion, not place themselves in any position by which they might incur the risk of being lost, and they should be in an honest employment.

3rd. They should frequent the Sacraments, and assist at the offices of the Church.

4th. They should know the Catechism, and be well instructed in their religion. If it happen that one of the candidates has committed some public and serious fault of which a member of the Congregation is aware, the latter is obliged by the

rules to warn the Mistress of the Congregation. This declaration must be made in secret, in order that the reputation of the aspirant may not be injured. If the candidate should be deemed worthy of admission the Mistress will appoint a day for her reception, which should be a festival of the Blessed Virgin, that she may prepare herself to receive the Sacraments. At the hour fixed the associates will assemble around the Altar of the Blessed Virgin, a Priest will give them a little instruction, which will be followed by the "Veni Sancti," Come, O Holy Ghost; then the aspirant having pronounced her act of Consecration will receive a Blessed Medal.

CHAPTER II.

EXPULSION.

A ceremony so touching and so calculated to inspire fervor, should produce a

lively and profound impression on the hearts of the members, and they should never render themselves unworthy of belonging to the Congregation.

But since experience has only too often proved that there are some who forget their duty, and conduct themselves in a manner at variance with their obligations, after having spoken of the necessary conditions for admission we will expose in few words the causes of expulsion.

A member should be expelled

1st. If she conducts herself in a dissipated and scandalous manner.

2nd. If she should show in her dress too much vanity and desire of pleasing, and having often been warned, she does not correct herself and adopt simple and decent clothing conformable to her age and the conditions of her family.

3rd. If she frequents dangerous assemblies, if she holds intercourse with

companions who are unreserved in their discourse, or if she goes to balls, theatres and other like amusements.

4th. If she neglects the sanctification of the feasts, the frequentation of the Sacraments, and shows little desire to be instructed in her religion.

5th. If, having contracted bad habits which may be the means of giving scandal, she does not try to correct herself, but shows indifference and indocility. The Congregation cannot reckon among the number of its children those who do not endeavor to acquire the virtues which they promised to practice when they were admitted. The Mistress is left to judge of cases in which she may show some indulgence, if there be hope of return or repentance, she may take off the member's medal for a time if she considers this punishment sufficient.

CHAPTER III.

VIRTUES PECULIAR TO THE CONSOLERS OF
MARY.

To reach the end proposed, the consolers should strive to acquire the principal virtues characteristic of the Congregation, Sincere Piety, Purity, Charity, Obedience, Zeal. 1st. Sincere Piety, which consists in a relish for prayer and exercises of religion, in the frequent reception of the Sacraments, and in the practice of recollection. This piety is so essential for the associates, that should any one be wanting in it, this alone would suffice to render her unworthy of the title of "Consoler of Mary." The members animated with this spirit will place among their first duties that of prayer, it alone being the strength of a Christian. They should be careful never to

neglect the morning and evening prayers and all should try to say the beads every day, and make a short spiritual reading in the Following of Christ, the Lives of the Saints, or some other good book. She should endeavor to acquire particular devotion to the Passion of our Lord Jesus Christ and to the Sorrows of His Blessed Mother. Penetrated with faith in the presence of Jesus in the Blessed Sacrament, the sublimity and excellence of the Sacrifice of the Mass, they should assist at it, not only on days of obligation, but whenever they can besides, and always with that respect, recollection and piety which they would have had, had they been present at the Sacrifice of the cross, of which that of the Mass is the Commemoration. Amid all the acts of Religion the Sacrifice of the Mass the most holy, the most perfect, and the best calculated to obtain the graces necessary for us, They should

avoid seeking distractions by looking about to see what is passing around them. They should read attentively some prayers, say the beads, or be interiorly occupied with the Passion of Jesus Christ and the Sorrows of Mary. They should approach the Sacraments once a month and on the feasts of the Blessed Virgin, for more frequent Communion they should follow the advice of their Confessor, in the choice of whom they are perfectly free; they will submit to whatever his prudence may dictate, but they must avoid speaking among themselves of anything respecting confession. This is a common fault among young persons and tends to weaken true devotion. Holy Communion being the source of living waters, which alone are capable of filling and satisfying the heart of man and enabling him to obtain God's grace, and to advance in the practice of virtue, the associates should often recur

to it with a lively faith, a pure conscience and a heart overflowing with confidence and love. Let them bear in mind that their Communion should never be unfruitful, and that the principal effort of each Communion should be an improvement in their conduct. During the day of Communion they should often recall the presence of their God by short and fervent ejaculations.

Purity of Heart. All those who have the happiness of belonging to the Congregation will try to understand how necessary it is for them to acquire this virtue, the most necessary of all. In vain will they flatter themselves with the hope of consoling Mary, by the bare fulfilment of some pious practices, if they continue to live in sin, which caused the death of our Saviour and the Sorrows of His Blessed Mother. They should strive to impress upon their minds the knowledge that sin is the only true evil, since it offends God

and merits eternal fire. But above all they should shun all faults which may be contrary to purity ; jealous of the spotlessness of their souls ; they should flee from everything that might tarnish in the least this Angelic virtue which should be the distinctive mark of the members of the Congregation. Let each one be convinced that this virtue is a jewel of inestimable value, which we are nevertheless obliged to carry about in earthen vessels, liable to be broken at the first stroke ; the precaution they take can then never be too great, for Purity is so delicate that a mere look, a thought, is sufficient to wound it. They will avoid frequenting theatres and those worldly assemblies so dangerous to innocence, where they are sure to meet with many occasion of sin, and where they will also infallibly lose that relish for spiritual things, which renders every duty sweet and easy. They will also

avoid vanity in dress and all that might have the least tendency thereto.

They should not stop to gaze out of doors and windows, wander about the streets, etc. In a word they should avoid whatever might prove offensive to God and painful to the Heart of Mary their most pure and Holy Mother. Their conversation must be reserved, their deportment ever modest, finally at all times and in all places they should be true models of virtue, and it should be sufficient to look at them to know the sweet title they bear, "Consoler of Mary."

Charity. This virtue is indispensable for the associates, if they desire to attain their aim. We must be able to apply to them what Tertullian said of the first Christians, "They have but one heart and one soul." Let them ever bear in mind that they are the disciples of Jesus Christ and the Consolers of Mary. They should be ani-

mated with sentiments of the most tender charity towards their neighbors. They should also avoid ever judging rashly or slandering their neighbor, and if perchance they find themselves in company with persons who are speaking against Charity they must defend the reputation of their neighbor, but always in a manner suitable to the age and rank of the person with whom they deal. If they cannot prevent the evil let their silence be a sufficient proof that they take no part in the conversation. In such circumstances they should reflect that charity is a mantle to cover the defects of others, or to excuse them if too evident. The most tender and cordial union should reign among the associates; considering themselves as sisters they should render to one another mutual services. If one should fall sick, the others should deem it a happiness, to visit her, to console and strengthen her by spiritual reading and pious conversation.

Obedience. God manifests His will by the persons whom He has placed over us, whether it be to command or direct us. The associates, animated with a spirit of lively faith, will behold the person of our Lord and Saviour Jesus Christ in that of their superiors, their Parents, their Confessors; they should obey them with that promptitude and respect that such a consideration will necessarily inspire. They should avoid murmuring at any orders given them, but be ever ready to execute them when they are not contrary to the law of God. They should entertain a profound veneration for every superior, imitating in this Mary's obedience during the time she spent in the temple.

Zeal. If the associates are faithful to observe their rules, if they endeavor to practise the virtues therein explained, and if their whole deportment in imitation of that of Mary, bears the impress of piety and

modesty, they will thus edify those with whom they come in contact, and induce them to follow their example. Nevertheless not satisfied with having attained this point, they should, according to time and place, seize every opportunity of preventing offenses against God, and of promoting fervor in His service. When with their companions they should mingle something edifying in their conversation, each one striving to be the first to introduce a pious subject. The most ordinary topics should be the Passion of our Lord Jesus Christ, the Dolors of Mary, the enormity of sin, the Lives of the Saints, the fruits we should draw from frequent communion, and other similiar subjects. They should trample under foot human respect whenever there is question of performing good works, of procuring the glory of God, of laboring for the salvation of souls and of increasing devotion to-

wards Jesus and Mary. Let each one consider herself as the apostle of the Afflicted Heart of Mary, particularly among her companions. They must not rely upon themselves, but trusting entirely in the protection of the Almighty, they must expect from Him alone the first fruits of their Zeal. Before giving advice, before endeavoring to gain any soul to the practice of virtue, let them have recourse to prayer, fully convinced that without the blessing of God they are totally incapable of effecting any good.

CHAPTER IV.

PRACTICES OF THE CONSOLERS OF MARY.

1st. All those who can will make some spiritual reading during the course of the day, and the examination of conscience every night. They should endeavor during their work to recall to mind the presence of God, making some

aspirations from time to time during the day, for instance; "Sacred Heart of Jesus grant that I may ever love Thee more and more," "Oh, My Mother impress upon my heart the remembrance of my Saviour." "Blessed be the most pure, the most holy, the most Immaculate Conception of the ever glorious Virgin, Mother of God."

2nd. In the morning and evening they will recite the Hail Mary three times in honor of the Blessed Virgin, to obtain the virtue of purity.

3rd. Every day, if possible, they will say the beads, which they will look upon as a sacred duty to be offered to the Mother of God.

4th. Once each month they will make the way of the Cross together.

5th. Once each month they will go to Communion for the intention of the Society, and beseech our Lord to bless it.

6th. They will approach the sacraments as often as their Confessor may think proper, particularly on the principal festivals of our Lord and of the Blessed Virgin.

7th. The associates are required to make at the stated time a spiritual Retreat, which will be given in the little chapel of the Society. They should assist at these instructions, and endeavor to renew their fervor and to obtain and increase that strength which will enable them to labor more zealously for their own perfection.

8th. All are obliged to assist at the meetings of the Society at least once a month, if they wish to be considered members, unless prevented by sickness or some other good reason.

9th. Once a month there will be a collection, the proceeds of which will be used for some charitable or pious work.

CHAPTER V.

Among the associates some will be chosen to fill certain offices of the Congregation.

THE PRESIDENT.

The President will watch over the conduct of her companions, explain to them the rules, warn them of their faults and defects, inspire them with a great love for all that belongs to the Congregation, be for all a model of piety, and in every respect second the views of the Directress. She will be elected for six months, but the Directress may permit her to retain the office as long as she thinks it useful and advantageous for the Congregation.

The President will be assisted by a Vice-President who will be chosen in the same manner, and transmit to the President her own observations concerning the Congregation.

THE VICE-PRESIDENT

Should by her piety and good conduct induce others to join the Association. She will speak to the young persons of her acquaintance about the Congregation, induce them to solicit admission and inform them of the conditions necessary to obtain this favor. Let her frequently reflect that she is entrusted with the interests of Mary by Mary herself, and that the increase of the Association depends chiefly upon her zeal.

THE COUNSELLORS

Should consult with the President about the welfare of the Congregation, will inform her of what occurs, and will be also charged with reproving those of their companions who fail in fidelity to their rules; but this advice should always be given with great charity and mildness. They may use those or other similar

words,—“ Pardon me if I allow myself to make such remarks, perhaps I am mistaken, certainly you did not think of it.” In case the person reproached should excuse herself, they should not persist in their assertion but avoid the least discussion. After having given the admonition, let them say nothing more, but inform the President or Directress.

THE SACRISTAN.

The Sacristan will be chosen among the best, and be elected by the Directress ; she will exercise her employment for six months. It consists in taking care of the Altar of the Congregation, and all that regards the chapel. When there are to be feasts or ceremonies, an under Sacristan may assist the Sacristan.

CONSECRATION TO MATER DOLOROSA.

For day of reception.

Most holy Virgin, Mother of God, al-

though unworthy to be received among thy Consolers, yet encouraged by thy admirable goodness and our desire of serving and consoling thee, we choose thee this day in presence of our Guardian Angels, and of all the heavenly court, as our Mother and Advocate. We take the resolution always to love and serve thee faithfully, and to do all that depends upon us to gain hearts to thy love. We beseech thee most humbly, O glorious Mother of God, who art also our Mother, in the name of the Blood which thy Divine Son shed for us, to deign to admit us among the number of thy devoted servants and consolers. We desire to live in the grace of God, we promise to avoid as much as possible every voluntary fault, we purpose to observe faithfully the rules of the Congregation into which we are admitted, to love as sisters all who are now members or who will become such

hereafter, and in all things to give them good example. AMEN.

OFFERING OF THE BEADS.

My God, we offer Thee the beads, we are going to recite to Thy greater honor and glory for the salvation of our souls, to thank Thee for all the graces Thou hast bestowed on the Blessed Virgin, and to implore Thee through Her intercession those of which we have need; for the deliverance of the souls in Purgatory, the conversion of sinners, the perseverance of the Just, for all persons recommended to our prayers, in particular for the Children of Mary, for the conversion of England and Poland, and for (N. N.) lately deceased.

MYSTERIES.

1st. *St. Simeon's prophecy.*

Ask for resignation to God's will.

7 Paters, Aves, Glorias.

2nd. *The Flight into Egypt.*

Ask for prompt obedience to the voice of God.

7 Paters, Aves, Glorias.

3rd. *The Three Days' loss.*

Ask for a constant heart.

7 Paters, Aves, Glorias.

4th. *Meeting Jesus bearing His Cross.*

Ask for patience.

7 Paters, Aves, Glorias.

5th. *The Crucifixion.*

Ask for mortification.

7 Paters, Aves, Glorias.

6th. *Descent from the Cross.*

Ask for good preparation for Communion.

7 Paters, Aves, Glorias.

7th. *Burial of Jesus.*

Ask for God alone.

7 Paters, Aves, Glorias.

REMEMBER.

Remember, O most pious and compas-

sionate Virgin Mary, that no one ever had recourse to thy protection, implored thy aid without obtaining relief. Relying on thy goodness and mercy, I cast myself at thy sacred feet, and most humbly supplicate thee, O Mother of the Eternal word, to adopt me as thy child, and to take upon thyself the care of my salvation. O let it not be said, my dearest Mother, that I should perish at thy sacred feet, where no one ever found but Mercy, Grace and Salvation.

PRAYER OF THE SEVEN DOLORS.

O most desolate of Mothers! What a terrible sword of sorrow penetrated thy soul! All the blows that Jesus received fell upon thee, each of His wounds rent thy soul, but especially His last adieu revived all thy sorrows. What but supernatural strength sustained thy soul when thou didst witness His expiring sigh. O

Mother of love and sorrow, grant that I may love and suffer in imitation of thy sacred example. Queen of Martyrs let me share thy martyrdom. Love gave thee the Cross, may the Cross give us love ; and if to love it be necessary to suffer and die, obtain for us the grace of loving all that comes from God, even though it be sufferings and death. AMEN.

PRAYERS FOR MASS.

A PRAYER BEFORE MASS.

Adorable Saviour, crucified for me, I adore thee, and unite my adorations with those of the angels and saints, who, prostrate in the presence of thy tremendous majesty, pay thee the tribute of honor, glory and praise. Deign to accept their recollection and love, to supply the wanderings of my mind, and to turn the indifferences of my heart. Ah! My Jesus, through the painful death which thou didst suffer for my salvation, grant to me, and to all present, the grace to assist at this adorable sacrifice with reverence and devotion, so that we may have a share of the graces that are imparted to those who assist worthily at the great sacrifice about to be offered. I humbly implore of you to preserve me from all distractions, and to supply by Thy mercy and by the merits

of Thy Sacred Heart, the dispositions which are necessary for me. Most holy Mary, pray for me, and, by thy intercession, make me worthy to assist at this tremendous sacrifice.

AT THE BEGINNING OF MASS.

St. Gertrude.

O Almighty and everlasting God, I, thy most unworthy creature, appear here before the throne of thy grace, desiring to pour out my heart before thee, and to adore thee, my God, as well and as perfectly as I can. Wherefore, I begin and will faithfully continue to hear this holy Mass in union with the love wherewith Thy Son worshipped thee, and wrought the entire work of our redemption; imploring thee that I may be enabled to pay thee a tribute of honor and praise like that which the most precious humanity of Jesus and the most holy Virgin Mary

rendered thee unceasingly. And to this end I offer these my prayers to thee, in the virtue and merit of the Sacred Heart of Jesus, in his name and in that of all the holy angels and saints, to thy eternal praise and glory. I humbly beseech thee to preserve me from all distraction and dryness of spirit, and to enable me duly to bring thee this my appointed tribute of prayer. AMEN.

AT THE CONFITEOR.

Lord, I offer to thee all my sins and offences, which I have committed in thy sight, and that of thy holy angels, from the day that I was first capable of sin until this hour, upon thy propitious altar, that thou mayest burn and consume them all with the fire of thy charity, and mayest remove all the stains of my sins, and cleanse my conscience from all offences, and restore to me thy grace, which I have

lost by sin, by fully pardoning me all, and mercifully receiving me to the kiss of peace. What can I do for my sins, but humbly confess them, and lament them, and incessantly implore thy mercy for them. All my sins displease me exceedingly; I will never commit them any more; I am sorry for them as long as I live; I am willing to do penance for them, and to make satisfaction to the utmost of my power. Forgive, O My God, forgive me my sins, for Thy holy name's sake, save my soul which thou hast redeemed with thy precious blood. I offer also to thee all the good I have, though very little and imperfect, that thou mayest make it better and sanctify it; that thou mayest be pleased with it, and make it acceptable to thee, and perfect it more and more; and mayst, moreover, bring me, who am a slothful and unprofitable wretch, to a good and happy end. I offer thee also all

the godly desires of thy devout servants,
the necessities of my parents, friends,
brethren, sisters and all those who are
dear to me, whether they live as yet in
the flesh, or whether they are now depart-
ed out of the world, that they all may be
sensible of the assistance of thy grace, of
the benefit of thy comfort, of thy protec-
tion from all dangers and of a deliverance
from their pains, and that being freed
from all evils they may with joy give
worthy thanks to Thee.

AT THE KYRIE ELEISON.

Lord have mercy on me, and pardon
me all the faults I have committed against
Thy holy name Compassionate Heart of
Jesus, grant me true contrition for my
past sins, and grace never more to offend
Thee. Divine Saviour have pity on a
soul that has lost Thee so dear. Jesus,
Son of David have mercy on me.

AT THE GLORIA IN EXCELSIS.

Glory be to God on high, and on earth, peace to men of good will. Yes my Jesus, I bless Thee, I adore Thee, I glorify Thee, and I wish to join with the angels in thanksgiving for the great mysteries of our redemption. I desire to render to Thee the glory which is due to Thee alone, and I conjure Thee to give me that interior peace, that repose of conscience, that peace of God which proceeds from perfect charity, and which Thou alone canst bestow.

AT THE EPISTLE.

St. Liguori.

Oh! my Sovereign God have mercy on me and grant me, that, being instructed in Thy law and in Thy holy will, I may endeavor to fulfil them in all things, that so what Thou teachest may be the rule of my conduct. AMEN.

AT THE GOSPEL.

Speak, Lord, for Thy servant heareth.
Grant me grace O my God, to understand
and profit by the doctrine of Thy holy
Gospel lest at the day of judgment it be
brought against me to my confusion and
eternal reprobation. Teach me to do Thy
will, teach me to converse worthily and
humbly in Thy sight, for Thou art my wis-
dom, who knowest me in truth, and didst
know me before the world was made and
before I was born in the world.

AT THE CREDO.

What thanks have I to return to you
O my God for having admitted me into
the true faith and enlightened me with its
divine light in preference to so many
others, who sit in darkness, and in the
shadow of death? What have I done to
deserve such a favor, and what am I not
bound to do to testify my just, my lively

and eternal acknowledgement for it? I understand the great happiness which this faith procures me; but I am also sensible of what it demands, and what tributes of homage it has a right to exact of me. I offer them to you at present, and all my life long I will endeavor faithfully to acquit myself of this debt, in the name and by the assistance of my faith. I humbly submit to every decision of faith; I respectfully believe all it teaches; I embrace it with all the affection of my soul; I never will forget its interest; I will strive to do honor to it in all my actions; I purpose never to disgrace it by word or work. Faith shall be the soul of my sentiments and the regulator of my conduct: I will judge of things according to the views of faith. My thoughts, my resolutions shall be animated with the spirit of faith. Preserve it in me, O my God, that during life it may be the rule of my con-

duct, and that at death it may receive my parting sighs, return my soul into your hands and introduce it into the mansions of the elect.

AT THE OFFERTORY.

Ven. Margaret M. Alacoque,

Eternal Father, receive, I beseech Thee, the offering that I make of the Heart of Jesus Christ, Thy well beloved Son as he offers himself to Thee in sacrifice. Be pleased to receive this offering for me, with all the desires, all the sentiments, all the affections, all the beatings, all the actions of this Sacred Heart. They are all mine since He immolates himself for me, and I desire, for the future, never to have any other intentions but His. Receive them in satisfaction for my sins, and in thanksgiving for all Thy benefits. Receive them, and grant me, through their merits, all the graces that are necessary

for me, and particularly the grace of final perseverance. Receive them as so many acts of love, adoration and praise, which I offer to Thy divine Majesty, since it is by Him alone that Thou art worthily honored and glorified. AMEN.

AT THE LAVABO.

Wash me yet more from mine iniquity, O my God, and cleanse me from my sin. I repent of having ever offended Thee. I love Thee my Sovereign God, who hast loved me so tenderly. Through the merits of Thy death grant me a great grace, which shall transform me from a sinner into a saint.

ORATE FRATRES.

May this adorable sacrifice serve to extend the glory of Thy name and the interests of Thy holy Church; may it tend to the sanctification of my soul, and draw down Thy mercy on poor sinners.

AT THE PREFACE.

What are thy thoughts, O my soul, at this awful moment, when thy Redeemer, My God, is about to descend on the Altar? O dear Jesus how great is Thy goodness towards such a miserable creature as I am! Would that I had as many hearts and tongues as there are atoms in the air, grains of sand on the seashore, and stars in the heavens, to employ them all in loving, praising and blessing Thee. O Father of mercy and God of all consolation, O that I could animate and sanctify all the creatures of the universe, that so they might worthily, constantly and meritoriously praise Thee! But as that is not possible, let the insufficiency of my praises and thanksgivings be abundantly supplied, I beseech Thee, by that homage which the most fervent souls of this earth, the saints and angels of heaven, have ever offered, do now offer, and will continu-

ally offer Thee ; with whose voices we beseech Thee to permit ours to unite, saying, in lowly acknowledgment, Holy, holy, holy Lord, God of Hosts, heaven and earth are full of Thy majesty. Hosanna in the highest. Blessed is he that comes in the name of the Lord. Hosanna in the highest.

AT THE CANON.

Pere Ramiere, S. J.

Eternal Father, I offer Thee that immolation of Thy beloved Son, which was once made on the cross, and is renewed now upon this altar ; and I offer Thee in the name of all creatures all the Masses that are being celebrated, or which shall be, in all the world, in order to adore Thee and render Thee that homage which is Thy due, in thanksgiving for Thy innumerable benefits, to appease Thy justice violated by our sins, and to furnish it

with the satisfaction it has a right to expect: finally to obtain all graces for myself, for the Church, for the whole world, and for the dear souls in purgatory.

(His Holiness Pope Pius IX has granted an indulgence of three years to all who with contrite hearts, shall recite the above prayer during the holy sacrifice of the Mass. This indulgence is applicable to the souls in Purgatory.)

AT THE ELEVATION.

St. Liguori.

O Immaculate Lamb, immolated for us on the cross, remember that I am one of those souls whom Thou hast redeemed by so many sorrows, and by so painful a death, Since Thou hast given thyself entirely to me, and since Thou dost daily offer Thyself in sacrifice for me on the Altar, grant that Thou mayst be for ever mine, and that I may for ever belong entirely to Thee. I offer myself to Thee without reserve, that Thou mayst do with me what Thou plearest, I give Thee my

will, chain it to Thyself with the sweet bonds of Thy love, that it be the eternal slave of Thy most holy will. I wish to live no longer for the gratification of my own desires, but for the sole purpose of pleasing Thee. Destroy in me whatever is not agreeable to Thee. Grant me the grace to think only of pleasing Thee, and to desire only what Thou dost desire. I love Thee, O my dear Saviour, with my whole heart; I love Thee because Thou dost desire to be loved by me; I love Thee because Thou art worthy of all my love. It grieves me that I do not love Thee as much as Thou deservest. I would wish to die for Thee, Lord accept my desire; give me Thy love. AMEN.

AFTER THE ELEVATION.

St. Gertrude.

O most holy Father, now that Thy only begotten Son, here truly present upon the

Altar, has deigned to become a sacrifice and propitiation for our sins, I offer Thee his most holy body and blood, his humanity and his divinity, his virtues and his perfections, his passion and death, in union with that love with which he once offered himself to Thee upon the cross, and now offers himself to Thee on the Altar. And in union with these I offer Thee the virtues, merits and graces of the blessed Virgin Mary, and all the saints together with all the good works of all men, and the whole treasure of Thy holy Church. And I desire especially to add to these whatever of good I and those who are dear to me have ever done, and whatever afflictions we have suffered for Thy glory. And in union with this sacrifice, and with all those which are offered to Thee all over the world, I offer to Thee this oblation. O eternal Father, through Thy beloved Son, in the power of the

Holy Ghost, to Thy supreme praise and glory, in acknowledgment of Thy supreme majesty and dominion, and in thanksgiving for all the benefits and graces Thou hast ever bestowed upon any creature, and in full reparation of every injury or insult ever offered to Thee, by any whom Thy hands have made, I offer it to Thee for the increase of the joy and glory of the sacred humanity of our Lord Jesus Christ, in worship and veneration of all the mysteries of his life and death for the increase of the glory and blessedness of the Blessed Virgin Mary and of all the saints, especially my holy patrons and those whose memory we this day celebrate. Lastly, I offer it to Thee on behalf of myself, a most miserable sinner, and for all my friends, whether in the order of nature or of grace (especially N.) and for all christians, living and departed (especially N.); beseeching Thee that

Thou wouldst deign to accept it as an adequate and sufficient thanksgiving for all the benefits and graces which Thou hast ever bestowed on our bodies and souls, to impart to us all the grace needful for us, to turn away from us all evil of body and of soul which might hinder our salvation, and to grant us perfect and entire remission of all our sins and negligences. For all these ends I offer Thee all the love with which Jesus Christ Thy Son our Lord has ever loved Thee, and all the satisfaction he has made to Thee for our sins. Through him, and with him, and in him, be all honor and glory unto Thee, O God, Father Almighty, in the unity of the Holy Ghost, for ever and ever. AMEN.

AT THE MEMENTO FOR THE DEAD.

St. Liguori.

O God, the author of mercy, the lover of the salvation of mankind, we address

Thy clemency in behalf of our parents, brethren, relations and benefactors, who are departed this life, that by the intercession of blessed Mary, ever a virgin, and of all the saints, Thou wouldst receive them into the enjoyment of eternal happiness, through Christ our Lord. AMEN.

AT THE PATER NOSTER.

Thomas A. Kempis.

I bless Thee, O heavenly Father, Father of my Lord Jesus Christ, because Thou hast vouchsafed to be mindful of so poor a wretch as I am. O Father of mercies and God of all comfort, I give thanks to Thee, who sometimes art pleased to cherish with Thy consolation me that am unworthy of any comfort. Free me from evil passions, and heal my mind of all disorderly affections, that I may become fit to love, courageous to suffer, and constant to persevere. Grant me always to

parents,
s, who
inter-
in, and
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happi-
AMEN.

will and desire that which is most accept-
able to Thee, and that which pleaseth
Thee best. Grant me Thy grace, that it
may be with me, and continue with me
to the end. Grant that I may die to all
things that are in the world, and for Thy
sake love to be despised, and not to be
known in this world. AMEN.

AT THE AGNUS DEI.

Father
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O Lamb of God, who takest away the
sins of the world; adorable Victim, who
alone can satisfy the justice of an angry
God, vouchsafe to let us partake of the
merits of Thy sacrifice, and of Thy inno-
cence. Efface, divine Jesus, by Thy pre-
cious blood, those sinful excesses, that
place so wide a barrier between Thee and
Thy children.

AT THE DOMINE NON SUM DIGNUS.

Thomas A. Kempis.

O Lord, trusting in Thy goodness, and

in Thy great mercy, I come sick to my Saviour, hungry and thirsty to the fountain of life, needy to the King of Heaven, a servant to His Lord, a creature to His Creator, and one in desolation to his lovely Comforter. But whence is this to me that Thou shouldst come to me? Who am I that Thou shouldst give Thyself to me? I acknowledge that I am unworthy that Thou shouldst enter into a soul so miserable as mine, but Lord, if Thou wilt, Thou canst make me clean, say only the word and I shall be healed.

(If you are not prepared to communicate sacramentally, you must do so spiritually, and make the following Acts:)

My Jesus, I believe that Thou art present in the most holy sacrament. I love Thee above all things : I desire to receive Thee into my soul. Since I cannot now receive Thee Sacramentally, come at least, spiritually into my heart. I embrace Thee and I unite myself entirely to Thee,

as if Thou had'st already come; do not permit me to be ever separated from Thee. (St. Liguori.)

AFTER COMMUNION.

THOU my Jesus, hast consummated the sacrifice of Thy body and blood, the same in substance to that which Thou didst consummate on the cross, in obedience to Thy heavenly Father. Grant that I too may give my life as a victim sacrificed to Thy glory, and immolated to Thy holy will. I wish for nothing but what may be according to Thy good will and pleasure, and I desire to live and die in the manner most conformable to Thy sacred appointments.

AT THE BLESSING.

Praise, honor and glory be to Thee, O blessed Redeemer, who after having conversed so long with thy Apostles, and confirmed them in that saving faith which

they were destined to transmit to succeeding ages, ascended gloriously to heaven, where Thou art seated on the right hand of the Eternal Father. Vouchsafe to grant me Thy blessing, for myself and all who are dear to me; give me with it, the grace to serve Thee faithfully in all things to the end; and may I be found worthy to share in the benediction reserved for Thy elect at the last day.

AT THE LAST GOSPEL.

O Jesus my Redeemer, who having died upon the cross for my salvation, didst rise again, glorious and immortal; grant that dying now to the world and myself, I may henceforth live to Thee. Hitherto, alas! I have been dead in sin, by following my own will and inclinations. I have ungratefully repaid Thy mercies with neglect, outrage and contempt. Let not, O Lord, this heart of mine be any longer

the nursery of vicious thoughts, or the lurking place of Thy declared enemy, but let me seek and follow in all things Thy holy will. I beseech Thee to look down favourably on this adorable sacrifice. Forgive my want of fervour and my negligence during the course of it. Do not permit, O my God, that I should ever be separated from Thee. Grant me the grace to serve Thee faithfully in all things to the end, and grant that, strengthened by virtue of the merits of Thy beloved Son our Lord Jesus Christ, I may be found worthy to bless and glorify Thee eternally in the company of the saints. AMEN.

THE VESPERS;

OR EVENING SONG FOR SUNDAYS.

Our Father, Hail Mary, &c.

V. INCLINE unto my aid, O God!*R.* O Lord! make haste to help me!*V.* Glory be to the Father, and to the Son, and to the Holy Ghost.*R.* As it was in the beginning, is now, and ever shall be, world without end. *Amen. Alleluia.* Or, Praise be to thee, O Lord! King of eternal glory.*Psalm cix.—Dixit Dominus.*

THE Lord said unto my Lord, sit thou on my right hand;

Until I make thy enemies the foot-stool of thy feet.

The Lord will send forth the sceptre of thy power out of Sion: Be thou the ruler in the midst of thy enemies.

With thee is the principality in the day of thy strength in the brightness of holy things: From the womb before the day-star I begot thee.

The Lord has sworn; and it shall not repent him; thou art a priest forever, according to the order of Melchisedech.

The Lord at thy right hand, hath broken kings in the day of his wrath.

He shall judge among nations ; he shall fill ruins ; he shall crush the heads in the land of many.

He shall drink of the torrent in the way ; therefore he shall lift up his head.

Glory be to the Father, &c.

Psalm cx.—Confitebor.

I WILL praise thee, O Lord ! with my whole heart ; in the counsel of the just, and in the congregation.

The works of the Lord are great ; sought out according to all his wills.

His work is worthy of praise and magnificence : and his justice remaineth for ever and ever.

He hath made a remembrance of his wonderful works, a merciful and compassionate Lord. He hath given food to them that fear him.

He will be mindful for ever of his covenant ; he will show forth to his people the power of his works.

That he may give them the inheritance of the Gentiles ; the works of his hands are verity and judgment.

Faithful are all his commandments ; confirmed for ever and ever, made in truth and equity.

He hath sent redemption to his people ; he hath commanded his covenant for ever.

Holy and terrible is his name. The fear of the Lord is the beginning of wisdom.

A good understanding to all that do it : his praise remaineth for ever and ever.

Glory be to the Father, &c.

Psalm cxi.—Beatus Vir.

BLESSED is the man that feareth the Lord, he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth ; the generation of the righteous shall be blessed.

Glory and riches in his house ; and his justice abideth for ever and ever.

A light has risen in darkness to the righteous ; he is merciful and compassionate and just.

That man is acceptable that soweth mercy, and lendeth ; he shall dispose his words in judgment ; because he shall not be moved for ever.

The just shall be in eternal memory ; he shall not fear from the evil hearing.

His heart is ready to hope in the Lord ; his heart is strengthened ; he shall not be moved, till he overtake his enemies.

He has distributed ; he has given to the poor : his justice remaineth for ever and ever ; his horn shall be exalted in glory.

The sinner shall see, and shall be angry ; he shall gnash with his teeth, and pine away ; the desire of sinners shall perish.

Glory be to the Father, &c.

Psalm cxii.—Laudate, Pueri.

PRAISE ye the Lord, O children ! praise ye the name of the Lord.

Let the name of the Lord be blessed, from henceforth, now, and for ever.

From the rising of the sun, to the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations : and his glory above the heavens.

Who is the Lord our God, who dwelleth on high, and beholdeth the low things in heaven and earth ?

Raising up the needy from the earth, and lifting up the poor from the dung.

To place him with princes, with the princes of his people.

Who maketh the barren woman to dwell in a house, a joyful mother of children.

Glory be to the Father, &c.

Psalm cxiii.—In Exitu Israel.

WHEN Israel came out of Egypt, the house of Jacob, from among a barbarous people :

Judea was made his sanctuary, Israel his dominion.

The sea saw, and fled away : Jordan was turned backward.

The mountains skipped like rams, and the hills like the lambs of the flock.

What aileth thee, O thou sea ! that thou

didst flee? and thou, O Jordan! that thou turnest backward?

Ye mountains! that ye skipped like rams? and ye little hills! like lambs of the flock?

The earth was moved at the presence of the Lord— at the presence of the God of Jacob;

Who turned the rock into pools of waters, and the stony hills into fountains of waters.

Not to us, O Lord! not to us; but to thy name give glory.

For thy mercy and for thy truth, lest at any time the Gentiles say where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold, the works of the hands of men.

They have mouths, and speak not; they have eyes, and see not.

They have ears, and hear not; they have noses, and smell not.

They have hands, and feel not; they have feet, and shall not walk; neither shall they cry out through their throats.

Let those that make them, become like to them, and all such as put their trust in them.

The house of Israel hath hoped in the Lord; he is their helper and their protector.

The house of Aaron hath hoped in the Lord; he is their helper and their protector.

They that fear the Lord, hath hoped in the Lord; he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us;

He hath blessed the House of Israel ; he hath blessed the house of Aaron.

He hath blessed all that fear the Lord ; both little and great.

May the Lord add blessings upon you ; upon you and upon your children.

You are blessed of the Lord, who made heaven and earth.

The heaven of heaven to the Lord ; but the earth to the children of men.

The dead shall not praise thee, O Lord ! nor all they that go down to hell.

But we that live, do bless the Lord, from this time, now, and forever.

Glory be to the Father, &c.

(The following psalm is to be sung on sundry Festivals, in place of the foregoing.)

Psalm cxvi.—Laudate Dominum.

O ! PRAISE the Lord, all ye nations ; praise him all ye people.

For his mercy is confirmed upon us ; and the truth of the Lord remaineth for ever.

Glory be to the Father, &c.

Little Chap. 2 Cor. i.

BLESSED be God and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforts us in all our tribulations.

R. Thanks be to God.

THE HYMN.—*Lucis Creator.*

O GREAT Creator of the light!
 Who from the darksome womb of night,
 Brought'st forth new light at nature's birth,
 To shine upon the face of earth;
 Who by the morn and evening ray,
 Hast measured time, and called it day;
 Vouchsafe to hear our prayers and tears,
 Whilst sable night involves the spheres.
 Lest our frail mind with sin defiled,
 From gift of life should be exiled,
 Whilst on no heavenly thing she thinks,
 But twines herself in Satan's links.
 O! may she soar to heaven above,
 The happy seat of life and love;
 Meantime all sinful actions shun,
 And purge the foul ones she hath done.
 This prayer, most gracious Father, hear,
 Thy equal Son incline his ear;
 Who with the Holy Ghost and thee,
 Doth live and reign eternally. *Amen.*

V. May my prayer, O Lord! be directed,
R. As incense in thy sight.

*The Magnificat, or the Canticle of the Blessed
 Virgin. St. Luke, i.*

MY soul doth magnify the Lord:
 And my spirit hath rejoiced in God, my
 Saviour.

Because he hath regarded the humility of
 his handmaid; for behold! from henceforth
 all generations shall call me blessed.

Because he that is mighty hath done great things to me ; and holy is his name.

And his mercy is from generation to generations, to them that fear him.

He hath showed power in his arm ; he hath scattered the proud in the conceit of their heart.

He hath deposed the mighty from their seat ; and hath exalted the humble.

The hungry he hath filled with good things ; and the rich he hath sent empty away.

He hath received Israel his child ; being mindful of his mercy.

As he spoke unto our fathers ; to Abraham and his seed forever.

Glory be to the Father, &c.

The prayer is the collect of the day ; which is different every Sunday. You may say this that follows :

Let us pray.

LOOK down, we beseech thee, O Lord ! upon this thy family, for which our Lord Jesus Christ did not hesitate to be delivered into the hands of sinners, and to undergo the torment of the cross. Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. *Amen.*

A commemoration of the Blessed Virgin Mary.

ANTHEM.

O HOLY Mary ! succor the miserable, help the faint-hearted, comfort the afflicted ; pray

for the people ; intercede for the clergy ; make supplication for the devout female sex ; let all experience thy help, who celebrate thy holy commemoration.

V. Pray for us, O holy mother of God !

R. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech thee, O Lord God ! that we, thy servants, may enjoy perpetual health of mind and body ; and that by the glorious intercession of Blessed Mary, ever Virgin, we may be delivered from present sorrows, and come to eternal joys, through our Lord Jesus Christ.

Then is said one of the following Anthems according to the time :

The Anthem from the first Sunday of Advent to the Purification, inclusively.

Alma Redemptoris.

MOTHER of Jesus, Heaven's open gate,
Star of the sea, support the fallen state
Of mortals ; thou whose womb thy Maker
bore,

And yet, strange thing, a virgin as before ;
Who didst from Gabriel's hail, this news re-
ceive,

Repenting sinners by thy prayers relieve.

In Advent.

V. The angel of the Lord declared his message to Mary,

R. And she conceived by the Holy Ghost.

Let us pray.

POUR thy grace into our souls, O Lord ! we beseech thee ; that we, who, by the angel's message, came to the knowledge of the incarnation of Christ thy Son, may, by his cross and passion, be brought to the glory of resurrection. Through the same Christ our Lord.

R. Amen.

After Advent.

V. After childbirth, thou didst remain an inviolate virgin.

R. Mother of God ! make intercession for us.

Let us pray.

O GOD ! who, by the fruitful virginity of the blessed Virgin Mary, hast given to mankind the rewards of eternal salvation ; grant, we beseech thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life, our Lord Jesus Christ, thy Son.

R. Amen.

From the Purification till Easter.

Ave Regina.

Hail, Mary, queen of heavenly spheres !
Hail, whom the angelic host reveres !

Hail, fruitful root ! hail, sacred gate !
 Whence the world's light derives its date.
 O glorious maid, with beauty blessed !
 May joys eternal fill thy breast ;
 Thus crown'd with beauty and with joy,
 Thy pray'rs with Christ for us employ.

V. Vouchsafe, O sacred Virgin ! to accept
 my praises.

R. Give me power against thy enemies.

Let us pray.

GRANT us, O merciful God ! strength against
 all our weakness ; that we, who celebrate the
 memory of the holy mother of God ! may, by
 the help of her intercession, rise again from
 our infirmities. Through the same Christ our
 Lord.

R. Amen.

From Easter to Trinity Eve.

Regina Cœli.

O queen of heaven ! rejoice, Alleluia ;
 For he whom thou didst deserve to bear,
 Alleluia ;

Is risen again, as he said, Alleluia.

Pray for us to God, Alleluia.

V Rejoice and be glad, O Virgin Mary,
 Alleluia.

R. Because our Lord is truly risen, Alleluia.

Let us pray.

O GOD ! who, by the resurrection of thy
 Son, our Lord Jesus Christ, has been pleased

to fill the world with joy; grant, we beseech thee, that by the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord.

R. Amen.

From Trinity Sunday to Advent.

Salve Regina.

Hail, O queen, O Mother of mercy! hail our life, our comfort and our hope!

We, the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping, in this vale of tears.

Come, then, our advocate! and look upon us with those thy pitying eyes.

And after this our banishment, show us Jesus, the blessed fruit of thy womb;

O merciful! O pious! O sweet Virgin Mary!

V. Pray for us, O holy mother of God!

R. That we may be made worthy of the promises of Christ.

Let us pray.

ALMIGHTY and eternal God! who by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation for thy Son; grant that, as with joy we celebrate her memory, so, by her pious intercession, we may be delivered from present evils and eternal death. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance always remain with us.

R. Amen.

THE BENEDICTION OF THE BLESSED
SACRAMENT.

When the blessed sacrament is taken out of the tabernacle, and set up to be seen by the people, the choir sings, O salutaris hostia, &c., i. e., O saving victim! which openest the gates of heaven; lo! the wars of our enemies press upon us: do thou give us strength and aid. To the great Lord, who is three in one, be everlasting glory. O! may he grant us life without end, in our heavenly country.

After this, is usually sung some psalm, or pious metre, according to the order of superiors, or discretion of the officiant, or exigence of the times. Then follows the hymn of the blessed sacrament, Pange, lingua, or at least the latter part of it, Tantum ergo.

The Hymn, Pange, Lingua.

SING, O my tongue! adore and praise,
The depth of God's mysterious ways;
How Christ, the world's great king bestowed
His flesh concealed in human food,
And left mankind the blood that paid
The ransom for the souls he made.

Given from above, and born for man,
 From virgin's womb his life began ;
 He lived on earth, and preached to sow
 The seeds of heavenly truth below ;
 Then sealed his mission from above,
 With strange effects of power and love.
 'T was on that evening when the last,
 And most mysterious supper past ;
 When Christ with his disciples sat,
 To close the law with legal meat ;
 Then to the twelve himself bestowed,
 With his own hands to be their food.
 The Word's made flesh for love of man ;
 His word turns bread to flesh again,
 And wine to blood, unseen by sense,
 By virtue of omnipotence.
 And here the faithful rest secure,
 Whilst God can vouch, and faith insure.
 To this mysterious table now
 Our knees, our hearts, and sense, we bow.
 Let ancient rites resign their place
 To nobler elements of grace.
 And faith for all defects supply,
 Whilst sense is lost in mystery.
 To God, the Father, born of none,
 To Christ, his co-eternal Son,
 And Holy Ghost, whose equal rays
 From both proceed, one equal praise ;
 One honor, jubilee, and fame,
 For ever bless his glorious name. Amen.

V. Thou hast given them bread from heaven.
 Alleluia.

R. Replenished with all sweetness and delight. Alleluia.

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the promises of Christ.

Let us pray.

O GOD! who hast left us, in this wonderful sacrament, a perpetual memorial of thy passion: Grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of thy redemption, who livest and reignest, &c.

Defend, we beseech thee, O Lord! by the intercession of blessed Mary, ever virgin, this thy family from all adversity: and being prostrate before thee, with our whole hearts, protect us in thy mercy from the snares of our enemies; through Jesus Christ our Lord.

When the priest gives the benediction with the blessed sacrament, bow down, and profoundly adore your Saviour there present. Give him thanks for all his mercies; offer your whole self to him, to be his forever; and earnestly beg his blessing upon you, and yours, and upon his whole church.

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